A

General Remonſtrance

To the WHOLE

PEOPLE of *ENGLAND*,

But to the SEVERAL

ELECTORS

In PARTICULAR:

Concerning the enſuing ELECTIONS for MEMBERS to ſerve IN

PARLIAMENT.

I. Shewing the Antiquity, Nature, and Deſign of PARLIAMENTS.

II. The Buſineſs, Power, and Uſe of PARLIAMENTS.

III. How the ELECTORS are to be govern'd in their Choice of proper MEMBERS.

IV. The Perſons who are worthy to be Repreſentatives of the People, having ſo great a Truſt repos'd in them as the LIVES, LIBERTIES, and PROPERTIES of their CONSTITUENTS.

Highly proper to be read by every SUBJECT *in* GREAT-BRITAIN.

O! fortunatos nimiùm, ſua ſi bona norint Britannos!

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A

General Remonſtrance, &c.

THE Word Parliament is *French*, deriv'd from the three Words *Parler le ment*, to ſpeak ones Mind; becauſe every Member of that Court ſhou'd ſincerely, and diſcreetly ſpeak his Mind, for the general Good of the Common-Wealth; and this Name was us'd before *William* the Conqueror, even in the Time of *Edward* the Confeſſor. But moſt commonly in the Time of the *Saxons*, it was called *Witenage Mote*, that is the great Mote, (*Meeting, or Aſſembly*, whence the *Wardmotes* in *London* receive their Name to this Day) or the *Wiſe-Mote*, that is, the Aſſembly of Wiſe Men, and Sages of the Land.

THIS Word Parliament, is us'd in a double Senſe, 1ſt. *Strictly*, as it includes the *Legiſlative Power* of *England*, as when we ſay, *An Act of Parliament*; and in this Acceptation, it neceſſarily includes the King, Lords, and Commons, each of which have a *negative Voice* in making Laws, and without their *joint Conſent*, no new Law can paſs, that is obligatory to the Subject.

2dly, *Vulgarly*, the Word is us'd for the *Two Houſes*, the Lords and Commons, as when we ſay, the King will *call a Parliament*, his Majeſty has *diſſolv'd his Parliament*.

THE Lords of Parliament are divided into two Sorts, viz. *Spiritual*, that is to ſay the Biſhops, (who ſit there in reſpect of their *Baronies*) or Parcel of their Biſhopricks, which they hold in their Politic Capacity and Temporal.

THE Commons are likewiſe divided into three Claſſes, viz. *Knights, or Repreſentatives*

tives of the Shires, or Counties; where 'tis to be obſerv'd, that though the Writ requires two *Knights* to be choſen, and that they are call'd *Knights*, yet there is no neceſſity they ſhould actually have the Degree of Knighthood, provided they be but Gentlemen; for the Statute of the 23d, *Henry.* VI. hath theſe Words. *That the Knights of the Shires for the Parliament hereafter to be choſen, ſhall be notable Knights for the ſaid Counties for which they ſhall be choſen*; or otherwiſe, *Such notable Eſquires, or Gentlemen, born in the ſame Counties, as ſhall be able to be Knights, and no Man to be ſuch Knight, who ſtands in the Degree of a Yoeman, or under.*

SECONDLY, *Citizens* choſen to repreſent Cities.

THIRDLY, *Burgeſſes*, that is to ſay, thoſe choſen out of Boroughs.

YOU are to obſerve, that the Difference between a *City* and a *Borough* is this; a City

City is a Borough incorporated, which is, or has been within Memory, an *Epiſcopal See*, or had a Biſhop; and this (though the Biſhoprick be diſſolv'd, as *Weſtminſter*, which formerly had a Biſhop, though none now) ſtill remains a City. Boroughs are Towns incorporated, but ſuch as never had any Biſhops.

THERE have been great Debates about *the three Eſtates* in Parliament, ſome pleading that the Biſhops are one of the three Eſtates of the Realm, the Lords Temporal a ſecond, the Houſe of Commons the third, and the King by himſelf, as ſupreme over all. Others as ſtrictly deny this, and aſſign the King (as he is Head of the Common-Wealth) to be the *firſt Eſtate*, the Lords, as well Spiritual as Temporal jointly, to be the ſecond, and the Houſe of Commons the *third*.

BUT when we ſpeak of three Eſtates in the Conſtitution of the *Engliſh* Government, 'tis moſt natural to mean and intend *ſuch a Poize in the Ballance*, or ſuch an *Order* or *State*, as has a *Negative Voice* in the

the *Legiſlative Power:* For as the *King* and *Commons* excluding the *Lords*, ſo neither the King and Lords excluding the *Commons*; much leſs the Lords and Commons excluding the *King*, can make any Law; but this glorious *Triplicity* muſt be in a mutual Conjunction, and then from their united Influences ſpring our happy Laws. But in this Senſe, the Lords Spiritual by themſelves have no pretence to be a *diſtinct Eſtate*: That is, they have not by themſelves a *Negative Voice*, which is the proper Characteriſtic, or eſſential Mark of each of the *three Eſtates.* For ſuppoſe a *Bill* paſs the Commons, and being brought into the Houſe of Lords, all the twenty-ſix Biſhops ſhould be againſt it, and ſome of the *Temporal Lords*, yet if the reſt of the Temporal Lords be more in Number than the Biſhops, and thoſe of their Side, the *Bill* ſhall paſs as the Act of the *whole Houſe*; and if his Majeſty pleaſe to give it his *Royal Aſſent*, is undoubted Law. Which demonſtrates that the Biſhops have not of themſelves a *Negative Voice*, and conſequently are none of the three Eſtates of this Realm.

AS

AS to the Power of the Parliament, the Juriſdiction thereof is ſo extenſive, that it makes, enlarges, diminiſhes, abrogates, repeals, and revives Laws, Statutes, Acts, and Ordinances concerning Matters Eccleſiaſtical, Civil, Martial, Marine, Capital, Criminal and Common; and according to the Lord *Cook*, the Power and Juriſdiction of the Parliament in making Laws, in proceeding by Bill, is ſo tranſcendant and abſolute, that it can't be confin'd either for *Cauſes* or *Perſons* within any Bound. Of this Court, it is truly ſaid, *ſi Antiquitatem ſpectes, eſt Vetuſtiſſima, ſi Dignitatem, eſt Honoratiſſima, ſi Juriſdictionem, eſt capaciſſima*; *If you regard its Original, it is moſt Antient*; *if its Dignity, it is moſt Honourable*; *if its Juriſdiction, it is moſt Capacious.*

SIR *Thomas Smith*, a great Stateſman, and in high Eſteem with Queen *Elizabeth*, gives the following Character of this ſupreme Court, *The moſt high and abſolute Power of the Realm of* England, *conſiſteth*

eth in the Parliament; for the Parliament abrogates old Laws, makes new, gives Order for Things paſt, and for Things hereafter to be follow'd, changes the Rights and Poſſeſſions of private Men; legitimates Baſtards, corroborates Religion with civil Sanction, alters Weights and Meaſures; PRESCRIBES THE RIGHT OF SUCCESSION TO THE CROWN, *defines doubtful Rights where there is no Law already made, appoints Subſidies, Taxes and Impoſitions, gives free Pardons, reſtores in Blood and Name,* &c.

AS for the Power of Parliament over both Statute and common Law, take it in the accurate and ſignificant Words of a Parliament, *viz. Whereas this Realm recognizing no Superior under God, but the King, hath been and is free from Subjection to any Man's Laws, not only to ſuch as have been deviſed, made, and ordained within this Realm, for the Wealth thereof, or to ſuch other as the People of this Realm have taken at their free Liberty by their own Conſent to be uſed amongſt them,*

and have bound themſelves by long Uſe and Cuſtom to the Obſervance of the ſame; not to the Obſervance of the Laws of any Foreign Prince, Potentate or Prelate; but as to the accuſtom'd and ancient Laws of this Realm, originally eſtabliſhed as Laws of the ſame by the ſaid Sufferance, Conſent, and Cuſtom, and none otherwiſe. It ſtandeth therefore with natural Equity and good Reaſon, that all and every ſuch Laws Human made within this Realm, or induc'd into this Realm, by the ſaid Sufferance, Conſents and Cuſtom, the King, and the Lords Spiritual and Temporal, and Commons repreſenting the whole State of the Realm, in the moſt High Court of Parliament, have full Power and Authority to diſpenſe with thoſe, and all other Human Laws of the Realm, and with every one of them, as the Quality of the Perſons and Matter ſhall require. And alſo the ſaid Laws, and every of them to abrogate, annul, amplify or diminiſh, as to the King, Nobles, and Commons of the Realm, preſent in Parliament, ſhall ſeem moſt meet and convenient for the Wealth of the Realm. Thus far that ſignificant Statute, which is only

only declarative, and in Affirmance of the antient common Law of *England*.

BY what has been ſaid, you may perceive the Work of an *Engliſh* Parliament, is not (as ſome wou'd have it) only to be a Key to unlock the People's Purſes. That is but one Part, and perhaps one of the leaſt too, of their Office. They are to propoſe *new Laws*, that are wanting for general Good, and preſs the *Abrogation* of Laws in being, when the Execution of them is found *prejudicial*, or *dangerous* to the Publick. They are to provide for Religion, and the Safety and Honour of the Nation, they have a Power to order the Right *to the Crown*, and they have frequently undertaken, and actually *limitted* the ſame, contrary to, and different from *common Law of Succeſſion*. By the Statute of the 13 *Eliz.* it is expreſly enacted, *That if any Perſon ſhall in any wiſe, hold, affirm or maintain, that the Queen, with and by the Parliament of* England, *is not able to make Laws and Statutes of ſufficient Force and Validity, to limit and bind the Crown*

of this Realm, and the Deſcent, Limitation, Inheritance and Government thereof, or that the preſent Statute, or any Part thereof, or any other Statute to be made *by the Authority of the Parliament of* England, *with the Royal Aſſent for limiting the Crown, is not, are not, or ſhall not, or ought not to be for ever of good and ſufficient Force and Validity to bind, limit, reſtrain or govern all Perſons, their Rights and Titles, that in any wiſe may, or might claim any Intereſt or Poſſibility in or to the Crown of* England, *in Poſſeſſion, Remainder, Inheritance, Succeſſion, or otherwiſe howſoever, and all other Perſons whatſoever, every Perſon ſo holding, affirming, or maintaining, during the Life of the Queen, ſhall be judg'd an high Traitor, and ſuffer and forfeit as in Caſes of High-Treaſon is accuſtom'd, and every Perſon ſo holding, affirming, or maintaining after the Deceaſe of our Sovereign Lady, ſhall forfeit all his Goods and Chattels.*

WHICH Clauſe and laſt mention'd Penalty is to this Day in Force, and ought

to

to be conſider'd by any who ſhall now pretend that an Act of Parliament can't diſpoſe of the Succeſſion.

AS for the Right of making *War* or *Peace*, the ſame is granted to be part of the Prerogative of the Crown, yet the wiſeſt of our Monarchs have very rarely enter'd into any War without the Conſent of Parliament; becauſe firſt, none cou'd give better Counſel in ſuch a difficult Affair. Secondly, the People wou'd more readily expoſe their Perſons in ſuch a *War*, the *Juſtice* and *Expediency* whereof, was approv'd of by their *Repreſentatives*. And Thirdly, the King from thence might more certainly promiſe himſelf *Supplies* of Money to carry on the ſame.

BUT nothing is more properly the Work of a Parliament than to redreſs *Grievances*. To take Notice of Monopolies and Oppreſſions, to curb the Exorbitances of *pernicious Favourites*, and *evil Miniſters of State*. To puniſh ſuch mighty Delinquents, as look upon themſelves too

big

big for the ordinary reach of Juſtice, to inſpect the Conduct of ſuch as are intruſted with the Adminiſtration of the Laws, or Diſpoſal of the public *Treaſure* of the Nation: All Crimes of theſe, and the like Kinds are *public Nuſances*, common Miſchiefs, and wound the *whole Body politic* in a vital Part, and can ſcarce at all be found out or redreſſed (by Reaſon of the Power and Influence of the Offenders) but in this *great and awful Senate*, before whom the haughtieſt Criminals tremble; and it has been obſerv'd, that they ſcarce ever Proſecuted any one, (tho' never ſo great, or highly in Favour at Court) but ſooner or later they hit him, and if prov'd his Ruin. As for Example:

IN King *Richard* the Second's Time, moſt of the Judges of *England* to gratify certain *corrupt and pernicious Favourites* about the King, being ſent for to *Nottingham*, were by Perſuaſions and Menaces prevailed with to give falſe and *illegal* Reſolutions to certain Queſtions propoſed to them, declaring certain Matters to be Treaſon,

ſon, which in Truth were not ſo: For which in the next Parliament, they were called to Account, and Attainted; and Sir *Robert Treſilian*, Lord Chief Juſtice of *England*, was *drawn* from the *Tower* through *London* to *Tyburn*, and there hang'd: As likewiſe was *Blake*, one of the King's Council, and *Uske* the Under Sheriff of *Middleſex*, who was to pack a Jury to ſerve the preſent *Turn*, againſt certain *innocent Lords* and others, whom they intended to have had taken off; and five more of the Judges were *Baniſh'd*, and their Lands and Goods forfeited; and the Archbiſhop of *York*, the Duke of *Ireland*, and the Earl of *Suffolk*, three of the King's *evil* Counſellors, were forc'd to fly, and died miſerable Fugitives in Foreign Parts.

AND as the Juriſdiction of this Court is ſo tranſcendant, ſo the Rules and Methods of proceeding there are different from thoſe of other Courts. For (ſays *Cook* in his Inſtitutes) *As every Court of Juſtice hath Laws and Cuſtoms for its Direction, ſome by the Common Law, ſome by the Civil*

Civil and Cannon Law, ſome by peculiar Laws and Cuſtoms, &c. *ſo the High Court of Parliament*, ſuis propriis Legibus & Conſuetudinibus ſubſiſtit. Subſiſts by it's own peculiar Laws and Cuſtoms. *It is* Lex & Conſuetudo Parliamenti, the Law and Cuſtom of Parliament, *that all weighty Matters in any Parliament mov'd concerning the Peers, or Commons in Parliament aſſembled, ought to be determined, adjudg'd, and diſcuſſed by the Courſe of the Parliament, and not by the* Civil Law, *nor yet by the* Common Laws *of this Realm, uſed in more inferior Courts, which was ſo declar'd to be* ſecundum Legem & Conſuetudinem Parliamenti, according to the Law and Cuſtom of Parliament, *concerning the Peers of the Realm, by the King, and all the Lords Spiritual and Temporal, and the like* pari ratione, for the ſame Reaſon, *is* for the Commons, *for any Thing mov'd or done in the Houſe of Commons: And the rather, for that by another Law and Cuſtom of Parliament*, the King can't take Notice of any Thing ſaid or done in the Houſe of Commons, but by the Report of the

the Houſe of Commons; *and every Member of Parliament hath a* Judicial Place, *and can be no Witneſs. And this is the Reaſon that* Judges ought not *to give any Opinion of a Matter of Parliament, becauſe it is uot to be decided by the Common Law, but* Secundum Legem & Conſuetudinem Parliamenti, according to the Law and Cuſtom of Parliament: *And ſo the Judges in diverſe Parliaments have confeſſed. And ſome hold, that every Offence committed in any Court puniſhable by that Court, muſt be puuiſhed, (proceeding criminally) in the ſame Court, or in ſome higher, and not any Inferior Court, and the Court of Parliament hath no higher.*

AS every Court muſt be ſuppoſed arm'd with a Power to defend itſelf from *Affronts* and *Inſolencies*; ſo has the Houſe of Commons in all Ages, appointed particular Committees, in order that they ſhall be empower'd to *ſend for Papers, Perſons, and Records.* But to bring Men to a ſober Senſe of their Duty and Danger, I ſhall

give a few Inſtances of what the Houſe of Commons have done hitherto.

DOCTOR Harris Miniſter of *Bletchingly* in *Surry*, for misbehaving himſelf in *Preaching*, and otherwiſe, about Election of Members to ſerve in Parliament, upon Complaint, was call'd to the Bar of the Houſe of Commons, and there as a Delinquent *on his Knees*, had Judgment *there* to confeſs his Fault, and there in the *Country*, in the *Pulpit* of his Pariſh Church, on *Sunday* before Sermon.

INGREY, Under Sheriff of *Cambridgeſhire*, for refuſing the *Poll* upon the Promiſe of Sir *Thomas Steward* to defend him therein, kneeling at the Bar receiv'd Judgment to ſtand committed to the Serjeant at Arms, to make Submiſſion at the Bar, and acknowledge his Offence *there*, and to make a *farther Submiſſion* openly at the Quarter-Seſſions, and there alſo to acknowledge his Fault.

THE

THE Mayor of *Arundel*, for misbehaving himſelf on an Election, by putting the Town to a great deal of Charge, not giving a due and general Warning, but *packing* a number of Electors, was ſent for by Warrant, and after order'd to pay all the Charge, and the Houſe appointed certain Perſons to adjuſt the Charges.

SIR *William Wray*, and others, Deputy Lieutenants of *Cornwall*, for aſſuming to themſelves a Power to *make whom they pleaſed* Knights, and defaming thoſe Gentlemen that were then Candidates, ſending up and down the Country *Letters* for the *Train'd Bands* to appear on the Day of Election, and *menacing* the Country, under the Title of his *Majeſty's Pleaſure*, had Judgment given upon them, to be committed to the *Tower*; to make Recognition of their Offence at the Bar of the Houſe, *upon their Knees*, which was done; and to make a Recognition and Submiſſion alſo *at the Aſſizes in* Cornwal, in a Form drawn up by a Committee appointed for that Purpoſe.

THE Truth is, 'tis the High Court of Parliament, that only can hinder the Subject from being given up as a Prey to the *Arbitrary Pleaſure*, not only of the Prince if he ſhou'd attempt it, but (which is ten times worſe) to the unreaſonable Paſſions and Luſts of *Favourites*, *chief Miniſters*, and *Court Miſtreſſes*; when otherwiſe, inſtead of a Monarch, who as it ſometimes happens, may only be ſo in Name, we might be ruled by *an over-grown Miniſter of State*, who will be ſure to mind the private Intereſt of himſelf and Family, more than that of his Prince, or the *public Good*: Or like the *Turkiſh* Empire under a weak *Sultan*, by the *prevailing Concubine* of the *Seraglio*, who is perhaps herſelf manag'd by ſome *favourite Under-ſtrapper* of the Court. It is ſtrange to obſerve the *impotent Ambition* of ſome Men, and of thoſe too, who call themſelves *Engliſhmen*, who, provided they may lord it over, and trample upon their *Inferiors*, care not how much their *Superiors* do the like over them.

WHO

WHO can enough deplore and abhor the Ignorance and Stupidity of ſome Men, who care not how Things go, provided they may enjoy their Hawks and their Hounds, who are govern'd both in Religion and Politicks by an impertinent, ſottiſh Chaplain, or the Parſon of the Pariſh; for nothing is more obvious than the Deſigns of ſome *idle*, *covetous*, *ſycophant Clergymen*, who, like Ivy, tho' it can't grow without the Support of Oak, yet will in the End deſtroy it, do in private over a Glaſs, as well as in publick over their Cuſhions, ſet up *abſolute Monarchy* to be *Jure Divino*, declaiming againſt the unreaſonable Stubborneſs of any Parliament, that will not give away the People's *Money*, and ſubmit themſelves to be *fleec'd*, as often as the *prime Miniſter* thinks fit; they cry up the Prince like an Angel, as long as he will be their *Executioner*, to whip, impriſon, or hang all that will not truckle to their Pride and Avarice, or refuſe to give up their Souls once again to be manag'd by an *implicite Faith*; whilſt they

they themſelves are making *Addreſſes* above by Flattery and Diſſimulation; or if their Talents reach ſo high, by ſome ſcandalous Pamphlet or Sermon againſt the Government, maintain that Men have no Property either in their Lives or Goods, but during the Prince's Pleaſure. If there be not ſuch a parcel of Things as theſe, that call themſelves *Divines*, then *no body* is concern'd *in this Character*; *but if there be, they are the worſt of Men, and ought not only* to be expoſed, but ſeverely puniſh'd.

IT is evident therefore, that the indiſpenſible Duty and Intereſt of all true *Engliſhmen*, is to maintain the Priviledges convey'd to them from their Anceſtors, thro' ſo many Generations inviolable, upon which all our *Earthly*, and in a great Meaſure our *Spiritual* Happineſs, Safety, and Well-being depends. Nor can any Man in his Senſes but acknowledge, that the only *right Way* to attain that End, is to look well to the *Means*, and that is, by taking due Care what Perſons they chooſe for their Repreſentatives, with whom they muſt

muſt truſt their Eſtates, Lives, and Liberties.

THIS Government of a Prince by and with Parliaments, whenever the Condition and Neceſſities of the State require them, however according to its primitive Inſtitution, was the beſt of all others, yet as well in that as in Chriſtianity itſelf, there have been Ways found out to corrupt it, and that is, when either they ſit *too long*, or *too ſeldom*, or are *too frequently diſſolv'd*; *too frequent Diſſolutions* being no *leſs dangerous* to the Subject, than too long Seſſions. Nevertheleſs it may be in the Electors Power to avoid the Inconveniences of both, and that is, only by making a *good Choice*.

BUT if the Electors will ſell all that is moſt dear to them for a Treat or a Bribe, chooſing him that will give them moſt to Day, tho' they know him to be a Perſon who will ſell both their Liberties and Fortunes To-morrow, then frequent Diſſolutions will of Neceſſity ruin us, and utterly debauch

debauch this excellent Conſtitution; for the honeſt Country Gentleman deſigning no other private Advantage, but the true Service of his King and Country, has no Reaſon, nor is he able, once a Year to ſpend four or five hundred Pounds, only to purchaſe a Place full of Labour, Charge, Trouble and Danger, without any poſſible Profit to himſelf, only to ſerve thoſe who put him to ſuch Expence. And when honeſt Gentlemen are thus diſcourag'd, if this deſtructive Humour amongſt the Electors continue, then Men of a contrary Faction, or Perſons who are neceſſitous, and of proſtituted Conſciences, will carry their Votes; for they can afford to *buy them* at large Rates, being reſolv'd to repay themſelves, tho' with the Ruin of the Nation.

THIS is no vain Surmiſe, or idle Speculation, but the very Truth of the Caſe, and the meaneſt Peaſant that has but Eyes in his Head, and will uſe them, cannot but ſee it. Therefore whoever you put to Charge in your Elections, blame him not, if he makes Money again of what he bought,

and

and lays out his Vote in the Houſe, not for your Good, and that of the Public, but in a way that will beſt pleaſe the *prime Miniſter*, that ſo he may purchaſe for himſelf a *good Place*, or *Title of Honour*, by the Bargain. And though he be a moſt vile and ſcandalous Wretch for ſo doing, yet you cannot blame him, ſince you did not lend him your Truſt, but ſold it him, and what a Man has purchas'd with his own Money, he may lawfully ſell again.

AGAIN, the Man who willfully gives his Vote for a *Fool* or a *Knave*, endeavours to ruin not only his Country, but himſelf and Poſterity, and to be as bad or worſe, than the Perſon he chooſes; and if the greater Part of the Houſe happen to be *Wiſer* or *Honeſter*, it is no Thanks to him; he did as much as he could to debauch it; therefore for his Part, if none elſe were concerned with him, it were no Matter if he was inſtantly made a *Slave*, and his Children *perpetual Vaſſals*.

THE old Lord Treaſurer *Burleigh*, who is accounted to have been the greateſt Stateſman that ever this Nation bred, deliver'd it as a Maxim, or rather a Prophecy, *That* England *can hardly be ruin'd, unleſs it be by her own Parliaments*; undoubtedly foreſeeing that other Oppreſſions, as being wrought by Violence, might perhaps by Violence be in Time ſhaken off again; but when in a parliamentary Way we are undone by a Law, that can never be revers'd but by a down right Rebellion, the Parties advantag'd by that Law, will never agree to the repealing of it; and a Rebellion is ſo dangerous, and of ſo black a Nature, as neither rich or conſcientious Men will be engag'd in; therefore no public Miſchief is ſo irrecoverable as that which is grown into a Law, and nothing can become ſo, but what is impos'd upon you by Parliament. Such is the happy Frame of your Government, ſo prudently, and ſo ſtrongly have your Anceſtors ſecur'd Liberty and Property (reſcued by Inches out of the Hands of encroaching Violence) that you can't be enſlav'd,

ſlav'd, but with Chains of your own making; for as you are never undone till you are ſo by Law, ſo you can never be undone by a Law, till you chooſe the *undoing Legiſlators*; and may not your Enemies add *Scorn* to their *Cruelty*, and pretend Juſtice for both, when they can plead, they had never trampled on your Heads, had not you laid them under their Feet?

FROM what has been ſaid, it evidently appears of what vaſt Importance it is at all Times, whenever his Majeſty iſſues out his Writs for a Parliament, to chuſe, as much as in us lies, a diſintereſted Houſe of Commons, as we tender our Religion, Liberty, Eſtates, and Poſterity; upon our well, or ill chuſing depends our well or ill Being; 'tis here as in Marriage or War, there is no room for ſecond Errors, one Act may ruin a Nation beyond all poſſibility of Retrieve.

BESIDES, they whom you chuſe will repreſent the Qualities as well as the Perſons, for if you ſet up a falſe Glaſs, it will

ſhew you an ugly Face. You have hitherto been reputed a wiſe and deliberate People, but if you chuſe raw Striplings, green Heads, or unexperienc'd Spendthrifts, the World will judge of you, as they once did of the *Græcians*, that you were either always Children, or are grown twice ſo. You have long been a famous Proteſtant Nation, but if you chuſe debauch'd Athieſts, Men of no Principles, or ſuch as are mere Formaliſts, what can the World think? but that the Nation has loſt its Senſe of Religion, and is content to be led back into *Egyptian* Darkneſs, or the ſuperſtitious Fopperies of *Rome*: You have formerly had the Character of a ſober, temperate Nation, but if you chuſe Drunkards for your Truſtees, or give your Voices for thoſe who gorge you moſt with Liquor, what can be ſuppos'd, but that you are already drunk with *Folly*, and juſt reelling into *Slavery*.

I come now to lay ſome Directions before you concerning your Choice of Members to ſerve in Parliament, and the Qualifications

fications that are neceſſarily required to render a Gentleman worthy ſo great a Truſt.

FIRST then, avoid *all ſuch as hold any Office of conſiderable Value during Pleaſure*, ſuch being eternally ſubject to be over-awed. For though a Man may wiſh well to his Country, and in the betraying thereof knows that at the long run he ruins and enſlaves his Poſterity, if not himſelf; yet the Narrowneſs of ſome Men's Minds is ſuch, as makes them more tenderly apprehend a ſmall *preſent* Damage, than a far greater hereafter. Such Men muſt of Neceſſity be under a great Temptation and Diſtraction, when their Conſciences and Intereſt look different Ways. For to ſay Truth, ſuch an Office is but a ſofter Word for a *Penſion*; therefore ſince theſe Men know beforehand the Inconveniences that attend the Truſt of a Member of Parliament, faithfully diſcharged, 'tis very ſuſpicious and a great Reflection upon their Honeſty, if any ſuch ſtand for Candidates, though they are often obliged to it, (I am charitable enough to think)

think) againſt their Inclinations, though agreeable to their Intereſt, ſince the *E——r buys the Boroughs* when the *M——r* wants any to fill up the Number of the mercecenary Crew, who are brib'd to ſerve his Turn at the Expence, and perhaps the Ruin of the Nation. And I think we are bound in Charity, nor can we do them a greater Kindneſs, than to anſwer their Petition in the Lord's Prayer, *Not to lead them into Temptation.*

SECONDLY, ſuſpect *all thoſe* (eſpecially if they are Men of ill Repute) *who in their Profeſſion, or near Relations, have any Dependance upon the Court.* For though to be the King's Servant is no Bar from being a Member of Parliament, or from honeſtly ſerving his Country in that Station, and no doubt ſeveral of them have at different Times well diſcharg'd the ſame, yet frequently ſuch Perſons gueſſing at the Prince by themſelves, are apt to Vote right or wrong, as he imagines will moſt pleaſe the prerogative Party, and 'tis impoſſible for a Courtier to pleaſe the Great,

and

and perhaps, corrupt *Miniſter*, that ſupports him, and thoſe whom he repreſents, at the ſame Time: And if he endeavours to oblige both, he becomes ſuch an uncertain Weather-cock, as to pleaſe neither. And therefore the moſt prudent and honeſt of the Courtiers are always obſerv'd to decline being Parliament-Men, for this Reaſon.

THIRDLY, Meddle not with *ſuch as have been, or are like to prove Penſioners*, or receive Sallaries, for *ſecret Services*. And though they might abſolutely deny there were any ſuch Men, or ſuch Practices, yet the contrary is but too notorious, nor is there any more implacably your Enemy, than that Perſon whoſe Intereſt it is to deſtroy you; that muſt neither eat nor drink, except you ſtarve, that muſt go in Rags, without you go naked, and are taught to fleece you, that they may keep themſelves warm. To prevent this, avoid not only all former Penſioners, but ſuch others as may be likely to become ſo; therefore meddle not with Men of neceſſitous Fortunes, or much in Debt. The Repreſentatives

ſentatives ought to conſiſt of the moſt wiſe, wealthy, ſober, and couragious of the People, not Men of mean Spirits, little Figure, and ſordid Paſſions, who would ſell the Intereſt of the People that choſe them to advance their own, or be at the Beck of an *evil Miniſter*, in hopes of a good Employ. Thoſe that have *fair Eſtates*, have in a Manner given up *Hoſtages* to their Country, and muſt be abſolute *Fools* before they can play the *Knave* with you. But what cares the *needy Paſſenger* if the *Ship* periſh, if he can but ſave himſelf in the *long Boat*, or get ſome *Booty* by the *Wreck*? What Protection do you expect from them, who can't ſhew their Faces with Confidence without a Protection, either in or out of Parliament? who are no leſs apprehenſive of a *Bailiff*, than of the growing Greatneſs of the *French*; and dread not *Popery* half ſo much as an *Out-Lawry*? Will you ſecure ſuch within the Walls of the Houſe of Commons, who were better ſecur'd within the Walls of a common Goal? Who can never pay their Debts contracted by Prodigality, but out of your Purſes; and muſt

run

run you in, to get themſelves out of their Mortgages? Theſe Men's Fear of being *diſſolv'd*, makes them ſubmit to any thing, rather than be left to the juſt Rage of their abuſe Creditors, for all ſuch Perſons (tho' ſome of them may be honeſt Gentlemen) are in danger of being tempted, to repair the Decays of their own private Fortunes, by the Ruin of the Public. Beſides the chooſing ſuch broken Fortunes, decays Trade, and ruins whole Families. In a Word, if Beggars ever come to be your Repreſentatives, how can they judge what is expedient for the Nation to ſpare, whoſe only Care is to procure ſome for themſelves.

FOURTHLY, As you are not unadviſedly to chooſe Retainers on the Court at home, ſo much leſs are you to elect any ſuch as *have their Dependance upon Princes or States Abroad*; theſe are under ſtrong Engagements to ſee you Ruin'd; for your own Reaſon will tell you, that no Foreign Power will prodigally throw away his Piſtoles, where he expects not an Harveſt anſwerable to his Seed. 'Tis poſſible

this Caution may not altogether be unneceſſary, for 'tis more than ſuſpected, that there are ſome ſuch degenerated *Engliſhmen*, who having forſaken the Intereſt of their native Country, have ſold themſelves to a foreign Intereſt, that may the better gratify their own Ambition, and thoſe potent Luſts which their own meaner Fortunes could not otherwiſe feed and ſatiate.

FIFTHLY, Be not over-fond to receive *Bribes and Gratifications*, under what ſpecious Pretence ſoever preſented, from Perſons who wou'd make a Prey of you, and by their laviſh Purſes, Treats, and falſe Careſſes, would allure you to proſtitute your Voices for their Elections; you may be very well aſſur'd, they would never bid ſo high for your Suffrages, did they not know where to make their Markets. Chooſe the worthy *unwilling* Perſon before the ſneering complemental Man, whoſe extraordinary Forwardneſs prognoſticates he ſeeks not your good, but his own, ſeperate from the Public. Play not the Fools or Knaves to neglect or betray the common Intereſt of your Country

Country by a baſe Election; let not *Fear*, *Flattery* or *Gain* biaſs you. Conſider well with yourſelves what loſers you will be, if for the Pleaſure of laughing and being merry one Day, the Perſon you chooſe ſhould give you and your Children occaſion to mourn for ever after. *Say not he's but a ſingle Perſon, one Man cannot do ſo much hurt.* Unguarded Men! What if all other Places ſhould be as bad as yourſelves? then all the Houſe would be of a Piece; beſides, how often has a ſingle Man carry'd the Vote, which perhaps was no leſs miſchievous than irretrievable? Think how juſtly the antient heroic *Heathens* may upbraid the Baſeneſs of us Chriſtians, when as they ſacrificed many of their Children, nay, and often their own Lives for the good of their Country; ſo on the contrary we often run the hazard of ſacrificing our Religion, Lives, Children and Country, for the ſottiſh Pleaſure of a Day or two's Debauchery.

SIXTHLY, Make not your *public Choice the Recompence of private Favours.* 'Tis not the pleaſing a Neighbour,

becauſe he is rich and powerful, but the Safety of *England*, that you are to regard. Neither pay nor return private Obligations at the Coſt of the Nation. Sir *John* is a *pretty Gentleman*, and treats generouſly, my Landlord is an hoſpitable Man, and has been kind to me; Eſquire ſuch a one, is our next Juſtice of the Peace, but yet I will not give my Voice contrary to my Conſcience, or have any Concern in a Choice that may ruin my Country, to gratify any, or all of them. Let not ſuch Engagements put you upon dangerous Elections, as you *love the Liberties* and Freedom of your Poſterity. But tell them in this Affair, they muſt hold you excus'd, for the Weight of the Matter will well bear it, this is your Inheritance; all may depend upon it; it would be a more modeſt Requeſt, if they ſhould deſire you to *give them that Freehold and Eſtate* that qualifies you for an Elector, than to preſs you to Vote for a Man, who in your Conſcience you think to be unworthy, or not ſo proper as his Competitor, for ſo weighty a Truſt. Men don't uſe to *lend their Wives*, or *give their*

Children

Children to ſatisfy perſonal Obligations, nor ought you to ſell your Birthright, and that of your Poſterities too, for a Meſs of Pottage, a Feaſt, or a hard *Drinking-Bout*; there can be no proportion here, and therefore none muſt take it ill, that you uſe your Freedom about that, which in its Conſtitution is the greateſt *Bulwark* of all your antient Liberties.

SEVENTHLY, Have a Care of *ambitious Men*, and *non-Reſidents*; ſuch as generally live in Town, and not on their Eſtates in the Country. Theſe ſeek Honours and Preferments at Court; and little or never benefit the People about them by their Hoſpitality at their Seats, for they are too much for themſelves to act vigorouſly for the Advantage of their Country; or, if for a while they harrangue in the Houſe, 'tis only that the Court may take Notice of them, and take them off, as they call it, by ſome Preferment; and then thoſe *falſe Patriots* ſhall be the only Sticklers for unbounded Prerogative.

EIGHTHLY.

EIGHTHLY, Reſolve (againſt all Temptations) not to chooſe Minors: You can't be content ſure with ſuch *ſucking Stateſmen*, *beardleſs Politicians*, and *Rehoboam's Counſellors*? Can you judge them fit to diſpoſe of your Liberties, Lives, Eſtates, and Religion, who can't legally diſpoſe of their own Eſtates or themſelves? What Security can they give you that they will not give away *Yours*, *and You*, whoſe Bond in the Eye of the Law will not be taken for forty Shillings? But ſure, your own Experience of what ſuch *young*, *green Perſons* have been and done in former Parliaments, has I hope learn'd you ſufficient Wiſdom, not to chooſe the like again.

NINTHLY, Elect not prodigal or voluptuous Perſons, for beſides that ſuch are not regular enough to be *Law-makers*, they are commonly idle, and though poſſibly they may wiſh well to your Intereſt, yet they will ſcarce leave one of their nightly Revels or Parties of Pleaſure, to give you their Service and Attendance next Day, and there-

therefore they are by no means to be rely'd on: For as a certain Author ſays, *ſome Senators are drawn from their Duty by Pleaſure, perhaps a Party at* Cards, Dice, the Play, a Bottle or a Miſtreſs. *And while they are* thus employ'd, the vigilant Faction ſteals a Vote that is worth a Kingdom. *Some again are ſo tranſported with the Vanity of* Dreſs and Language, *that rather than ſerve the Public with* one Hair amiſs, *or in* one broken Period, *they'l ſee the Public periſh.* Mallent Rempublicam turbari, quam capillos. *Theſe while their Country lies at Stake, are adjuſting their Dreſs, or poliſhing the Phraſe, Shaping the Parts of a ſet Speech, till it is too late to uſe it. Nothing methinks leſs becomes a* grave Aſſembly, *than this ſame* Rhetorical Flouriſhing, *it ſpins out ſo much Time in* tedious Circumſtances, *that it makes a Man even ſick of a* good Cauſe, *and for the very* Form *prejudge the* Reaſon *of it.* Sloth *and* Neglect, *are yet more dangerous in a Senator, in regard of* Surprizes *from the* Faction, *theſe think a* wet Day, *or a* cold Morning a ſufficient Diſcharge

charge of *their* Attendance, *and while they are taking* t'other Nap, *or* t'other Bottle, *the* Monarch *perhaps has loſt his* Crown, *or the* Subject *his* Liberty.

TENTHLY, Avoid all thoſe that *play the Proteſtants in Deſign, and are indeed diſguis'd Papiſts*, ready to pull off their Mask on the firſt Opportunity, whenever Time ſerves; you may know them by their ſtickling for a Popiſh Succeſſor to maintain the Proteſtant Religion. *Their laughing at the Popiſh Plot*, and diſgracing the Evidence of it, and at the ſame Time affirming without any Grounds, *the reality of a Presbyterian Plot.* Theſe are Men whoſe Affection for the Proteſtant Intereſt, notwithſtanding all their fair Speeches, may juſtly be *queſtion'd*, ſince their Practice gives their Words the *Lye*; nor will their large Pretenſions and ſeeming Zeal for the Church of *England*, at all prevail with Wiſe Men. Therefore beware how you chooſe any ſuch *Tools* as theſe ſo firmly attach'd to the Papal Intereſt, which indeed is a Combination againſt good Senſe, Reaſon,

and

and Conſcience, and to introduce a blind Obedience, without, if not againſt, Conviction: And that Principle which introduces *implicit Faith, and blind Obedience in Religion*, will alſo introduce *implicit Faith, and blind Obedience in Government*; ſo that it ſhall be no more the *Law* in the one than in the other, but the *Will* and *Power* of the Superior that ſhall be the *Rule* and Bond of our Subjection; this is that fatal Miſchief Popery brings with it to all *Civil Societies*, and for which all ſuch Societies ought to beware of it, it's Friends, and Abetters, which ſure none can be, but ſuch who are deſign'd for Slaves by Nature as well as Fortune.

AS for you *Citizens*, *Burgeſſes*, and *Freemen* of Cities and Corporations in particular, I ſhall only ſay, *that whoever is not fit to be choſen Knight of the Shire, is likewiſe unfit to be choſen a Burgeſs*; neither let the more ſpecious Pretences of any Man that ſhall promiſe to build you a *Town-Hall*, or *to relieve your Poor* with Money, or out of his adjacent *Woods*, de-

ceive you; for if ſo, wherein are you wiſer than your *Horſes*, whom you catch every Day, and clap a Bridle into their Mouths, only by ſhewing them a few Oats, which they are never like to eat? Even the very Mice are too wiſe to be taken by an *old Bait*, but muſt firſt have the Trap new baited before they'll meddle: And yet I have known a Corporation which has been twice taken in by the ſame Bait. But ſuppoſe theſe Men do really perform what they promiſe, what Compenſation is that, if the ſame Men ſhould lay a *ſwinging Tax* upon your Eſtates, without any real Cauſe or National Neceſſity? or ſhould give up the very Power you have of taxing yourſelves, or ſending your Repreſentatives in Parliament, (for one corrupt Parliament may ruin us) what Good wou'd the Money for your *Poor* do in ſuch a Caſe, more than that when you are thereby reduc'd to Beggary, you might perhaps yourſelves be forc'd to come in for a *ſmall Share* of this their *Hypocritical* Charity? An excellent Reward for a *Knaviſh Folly*: Neither ſay —*Oh! this is but one Man, and can have*

but one Voice, he will do our Town a great deal of Good, and can do us but little Hurt if he wou'd, &c. for as I told you before, *one* or *two Voices* have ſometimes carry'd a Vote of great Importance. You know not what Miſchief your *bad Example* may do in other Corporations, and if all ſhou'd do ſo, what a miſerable Caſe wou'd you be in? Since the Voices of the Boroughs make two Thirds of the Houſe. Laſtly, no Man can tell the Influence that *one running, talkative, buſy, ill Member* may obtain over the reſt, eſpecially over thoſe that weigh Words more than Senſe, or Reaſon, or the Intereſt of their Country.

HITHERTO we have only talk'd of Negatives, and deſcrib'd ſuch as are not proper to be choſen; now we come poſitively to ſet before you thoſe who are worthy ſuch an *important Truſt*, eſpecially in ſuch a *dangerous Juncture* as we are fallen into. In order to which, we muſt conſider for what *Ends* they ſerve; and they are principally *two*. The firſt is, the

Preſervation of our *Religion*, the other is, to preſerve inviolable our *Liberty* and *Property*, according to the known *Laws* of the *Land*, without any giving Way unto, or Introduction of that Abſolute and Arbitrary Rule practis'd in *Foreign Nations*, which we are neither to imitate or regard —Therefore,

FIRST then, Take Care to chooſe ſuch as are well known to be *Men of good Conſciences*, thoroughly principled in the Proteſtant Religion, always reſolv'd to maintain it with their Lives and Fortunes; and among theſe, rather caſt your Favours upon Men of *large Principles*, I mean in Matters of meer Opinion, ſuch as will not ſacrifice their Neighbour's Property and Civil Rights, to the forwardneſs of their Party in Religion. *Narrower Souls*, that will own none but thoſe that bear their own Image and Inſcription, will ſooner raiſe Perſecution *at Home*, than ſecure us from *Popery* and *Invaſion* from Abroad. *The great Intereſt of* England *at this Day is, to tollerate the Tollerable, to bear with the*

the weak, to encourage the Conſcientious, and to reſtrain none but ſuch as wou'd reſtrain all beſides themſelves.

SECONDLY, As we ought as near as we can poſſibly judge, to elect *good Proteſtants towards God, and juſt towards Men*; yet ſince in this corrupt Age wherein we live, Men are not ſo Spiritual as they ought to be, it will not be amiſs to chooſe ſuch whoſe Spiritual Intereſt is ſeconded by a Temporal one; for tho' Men talk high, and keep a great Noiſe about Conſcience, and Love to their Country, yet when you underſtand Mankind aright, not as it ſhou'd be, but as it is, and ever will be, then you will find that private Intereſt is the String in the Bear's Noſe, it is that governs the Beaſt.

THIRDLY, Endeavour to chooſe Men of *Wiſdom* and *Courage*, who will not be hector'd out of their Duty by the Frowns and Scowls of Men in Power. Never had you more need to pitch upon the old *Engliſh* Spirit, that durſt be faithful

ful and juſt againſt all Temptations. What a ſhameful, degenerate Race have we known, that cou'd never yet reſiſt *Smile* or *Frown*, but plainly ſunk beneath their own Convictions, and knew the Evil they did, yet durſt not but commit it?

FOURTHLY, Make it your Buſineſs to chooſe ſuch as are reſolv'd to ſtand by and maintain the *Power and Priviledges of Parliament*, for they are the Heart Strings of the Nation, together with the Power and juſt Rights of the King, according to the Laws of the Kingdom, ſo as the one may not encroach upon the other. And ſuch as with a becoming true *Engliſh Courage*, will proſecute all Traitors, whether already impeach'd, or to be impeached; and to bring to Puniſhment all *corrupt and* arbitrary *Miniſters of State, and wicked partial Judges.*

LASTLY, Take particular Notice of thoſe, who are *Men of Induſtry and Improvement*; for ſuch as are ingenious and laborious to propogate the Growth and Advantage

vantage of their Country, will be very tender of yielding to any Thing that may weaken or impoverish it.

IF you conduct yourselves thus prudently, honestly, and unbias's'd in your Choice, without putting the Gentlemen, you choose to serve you to Expence, the Consequence will be, that as you will be sure to have a *good and free Parliament*, and such as will be zealous for the Safety of the Protestant Religion, and the Prosperity of the Nation. So on the other Side, if they shou'd be *dissolv'd*, and never so many new Parliaments called, yet you run no Hazard, for the same worthy Candidates will always be ready to serve you. I shall now conclude, when I have first observ'd, that antiently *all Freemen of* England, tho' not Free-holders, had a Right to choose their Representatives, till the same was alter'd and limitted by the following Statute, for the Reasons therein mention'd.

The Statute *Anno* 8. *Hen.* 6. cap. 7.

WHAT

WHAT Sort of Men ſhall be choſen, and who ſhall be choſen Knights of the Parliament.

ITEM, *Whereas the Elections of Knights of Shires to come to the Parliament of our Lord the King, in many Counties of the Realm of* England, *have now of late been made by very great, outragious, and exceſſive Numbers of People, dwelling within the ſame Counties of the Realm of* England, *of the which moſt part was of People of* ſmall Subſtance, *and of no Value, whereof every one of them pretended a Voice equivolent, as to ſuch* Elections *to be made with the moſt worthy Knights and Eſquires, dwelling within the ſame Counties, whereby* Manſlaughter, *Riots,* Batteries and Diviſions *among the Gentlemen, and other People of the ſame Counties ſhall very likely be, unleſs convenient and due Remedy be provided in this behalf:* (2) our Lord the King *conſidering the Premiſſes, hath provided, ordain'd, and eſtabliſh'd by Authority of this preſent Parlia-*

Parliament, that the Knights of the Shires to be choſen within the ſaid Realm of England, *to come to the Parliament of our* Lord the King, *hereafter to be holden, ſhall be choſen in every County of the Realm of* England, *by People dwelling and reſiding in the ſaid Counties, whereof every one of them ſhall have Land or Tenement to the Value of* Forty Shillings by the Year, *at the leaſt, above all Charges.* (3.) *And that they who ſhall be ſo choſen, ſhall be dwelling and reſiding within the ſame Counties.* (4.) *And ſuch as have the greateſt Number of them, that may expend* Forty Shillings by the Year *and above, ſhall be return'd by the Sheriffs of every County, Knights for Parliament, by Indentures ſeal'd betwixt the ſaid Sheriffs, and the ſaid Chooſers to be made.* (5.) *And every Sheriff of the Realm of* England, *ſhall have Power by the ſaid Authority to examine upon the* Evangeliſts *every ſuch Chooſer, how much he may expend by the Year.* (6.) *And if any Sheriff return Knights to come to the Parliament, contrary to the ſaid Ordinance,*

the Juſtices of Aſſizes in their Seſſions of Aſſizes, ſhall have Power by the Authority aforeſaid therefore to enquire. (7.) *And if by Inqueſt the ſame be found before the Juſtices, and the Sheriff thereof to be duly attainted, that then the ſaid Sheriff ſhall incur the Pain of* an hundred Pounds, *to be paid to our* Lord the King; *and alſo that he have Impriſonment by a Year, without being let to* Mainprize or Bail. (8.) *And that the Knights for the Parliament return'd, contrary to the ſaid Ordinance, ſhall loſe their Wages.*

PROVIDED always, that he who cannot expend Forty Shillings *by Year, as aforeſaid, ſhall in no wiſe be Chuſer of the Knights for the Parliament, and that in every Writ that ſhall hereafter go forth to the Sheriffs to chuſe Knights for the Parliament, mention be made of the ſaid Ordinances.*

THOUGH this Statute makes the Penalty on a Sheriff but one hundred Pound, for a falſe Return, yet the Houſe may

may further puniſh him by Impriſonment, *&c.* at their Pleaſure, by the Law and Cuſtom of Parliaments.

I ſhall now to conclude, beg Leave to give you one remarkable Inſtance more of the unlimitted Power of the *Britiſh* Parliament againſt one Dr. *Manwaring*, being charged with *preaching* and *publiſhing* offenſive Sermons, and the ſame referr'd to a Committee; they brought in their Report, which was deliver'd to the Houſe with this Speech following.

Mr. Speaker,

I AM to deliver from the Committee a Charge againſt Mr. Manwaring, *a Preacher and Doctor of Divinity, but a Man ſo criminal, that he hath turn'd his Titles into Accuſations; for the better they are, the worſe is he, who hath diſhonoured them. Here is a great Charge that lies upon him, it is great in itſelf, becauſe it has many great Charges in it:* Serpens qui Serpentem devorat, fit Draco;

his Charge having digeſted many Charges into it, is become a Monſter of Charges. The main and great one is this; *a* Plot *and* Policy, *to alter and ſubvert the* Frame *and* Fabrick *of this State and Common-Wealth. This is the great one, and it hath others in it, that gains it more greatneſs: For to this End, he labours to infuſe into the Conſciences of his Majeſty, the Perſuaſion of* a Power not bounding itſelf with Laws, *which King* James I. *calls in his Speech in Parliament*, Tyranny accompanied with Perjury.

2. *HE endeavours to perſuade the Conſciences of the Subjects, that they are bound to obey* illegal Commands.

3. *HE robs the Subjects of the Property of their Goods.*

4. *HE brands them that will not loſe their Property, with moſt ſcandalous and odious Titles, to make them* hateful both to Prince and People, *ſo to ſet a Diviſion be-*

between the Head and Members, and between the Members themſelves.

5. *TO the ſame End (not much unlike to* Faux) *he ſeeks to blow up Parliaments,* and *parliamentary Power. Theſe five being duly view'd, will appear to be ſo many Charges, and withal they make up the great and main Charge, a miſchievous Plot to alter and ſubvert the Frame and Government of this State and Common-wealth. And now that you may be ſure that* Mr. Manwaring, *tho' he leave us no Propriety in our Goods, yet he hath an abſolute Propriety in his Charge.*

HERE he produced the Books, particularly inſiſted on; the ſeveral Paſſages of which he greatly heighten'd with much Eloquence; thus concluding his Speech, *I have ſhewed you an evil Tree that bringeth forth evil Fruit; and now it reſts with you to determine, whether the following Sentence ſhall follow;* Cut it down and caſt it into the Fire.

FOUR

FOUR Days after, the Parliament proceeded to his *Cenſure*, conſiſting of eight Particulars, it being order'd by the Houſe of Lords againſt him, as follows.

1. TO be *impriſoned* during the Pleaſure of the Houſe.

2. To be fined a *thouſand Pounds*.

3. TO make his Submiſſion at the Bar of this Houſe, and in the Houſe of *Commons*, at the Bar there, in *verbis conceptis*, a ſet Form of Words framed by a Committee of this Houſe.

4. TO be *ſuſpended* from his Miniſterial Function three Years, and in the mean Time a ſufficient Preacher to be provided out of the Profits of his Living, and this to be performed by the *Eccleſiaſtical Court*.

5. TO be *diſabled* for ever hereafter from *preaching at Court*.

6. TO

6. TO be for ever disabled of having any *Ecclesiastical Dignity* in the *Church* of *England.*

7. TO be incapable of any *Secular Office* or *Preferment.*

8. THAT his Books are worthy to be burn'd, and his Majesty to be mov'd, that it may be so in *London*, and both the *Universities.*

FINIS.

6. TO be for ever disabled of having any Ecclesiastical Dignity in the Church of England.

7. TO be incapable of any secular Office or Preferment.

8. THAT his Books are worthy to be burn'd, and his Majesty to be mov'd, that it may be so in London, and both the Universities.

FINIS.